

ECHOING *WASATHIYYAH*: HOW INDONESIA EMERGES THE NORM OF MODERATE ISLAM IN INTERNATIONAL DISCOURSE

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ABSTRACT

The rise of negative discourse in the consequences of 9/11 put a strong pressure on Muslim-majority countries. The norm of terrorism or extremism is often attached to the idea of *jihad* which adhered to Islam. The implication of these diffusion is actually forcing many actors to restore Islam ideas that are not related to terrorism or extremism. Moderate Islam as an alternative norm finally tried to restore the previously diffused norm of Islam. Moderate Islam is then widely echoed in many countries. One of them is Indonesia, which has a Muslim-majority population. In this study, the researchers took the related literatures that describe, firstly, how far the norm of moderate Islam were raised in international discourse and then how far Indonesia was able to emerge the norm. Therefore, the researchers used a qualitative descriptive method. From the results of the study, the researchers noted that there were dynamic results in emerging the norm of moderate Islam, especially in Indonesia. The norm emergence of *Wasathiyah* which contained in the norm of moderate Islam is considered to have succeed involving many community groups and government institutions in solidarity to emerge *Wasathiyah*. The dynamics of emerging these norms in Indonesia cannot be separated from both domestic and international incentives. The researchers concluded that the norm of moderate Islam has reached a tipping point in international discourse which of course cannot be shattered from the influence of Muslim-majority countries such as Indonesia, despite the emergence of this norms was contested by extremism norm in the restoration of Islam norms. Thus, the researchers advocated for urging more actors, motives, and mechanisms to carry out the norm so that it can be absolutely legitimized in the international discourse.

Keywords: *Wasathiyah*, norm emergence, Moderate Islam, Indonesia.

1) INTRODUCTION

This paper will discuss how the norms of moderate Islam that has been running was echoed after the 9/11 tragedy until now by taking Indonesia as the actor which was considered to have the capacity to echo these norms. The promotion of moderate Islam in the country was considered to have a role model and was considered capable of being a reflection for other countries/actors in echoing norms of moderate Islam by seeing the great actions carried out by norm entrepreneurs from the country starting from the state level to sub-state level (*grassroot*). The urgency of this study will bring about a wider moderate Islamic discourse as an alternative to the emergence of Islamic religious motions linked to terrorism issues after the 9/11 tragedy.

Not to mention, Islam is a doctrine that directs the world to *rahmatan lil 'aalamiin* (grace for all entities) and is similarly directs to its adherents to believe in the importance of maintaining harmony with fellow creatures –and the researchers believe that this is approximately what other religions command. In Islam, the Qur'an and Hadith as well as several sources of teachings seek to invite adherents to interact with all entities with *akhlāqul karimah* (noble actions or attitudes). In essence, the presence of this doctrine which emerging today is trying to direct its adherents how to live their lives wisely. However, as the times progressed, the interpretation of all sources of Islamic teachings gave many interpretations resulting in many differences (*kebilafiyah*) within Islam itself, then gave many opinions on how to interpret a wise life. (Abu Khalil, 1995).

The development of multiple interpretations certainly gave the birth to differences principles or perspectives in viewing the sources of the teachings mentioned above. This cannot be separated from the development of the era which has a different context from the previous era. Until now, there are many sects that are known in Islam itself. The consequences that emerged, finally bore, one of them, the extremist movement which eventually led to acts of terror. From here, the international discourse warned the emergence of the Jihad movement was attached to acts of terrorism. The 9/11 tragedy that occurred in the United States in 2001 became one of the major events that diffused the jihad discourse into the act of terrorism itself or in some previous studies calling it a radical Islamic movement. Of course, this matter worried the condition of Muslims in the context of the international discourse. But over time, many actors have sprung up to counter the radical Islamic discourse. One of the discourses pursued in this regard is the emergence of moderate Islam (Kamali, 2015).

After the 9/11 tragedy, the promotion of moderate Islamic norms to the international discourse has emerged to this day on a massive scale. Some of them are the emergence of the *International Assembly for Moderate Islamic Thought and Culture* in Jordan in 2003, *al-Qaradawi's Center for Islamic Moderation and Renewal* in 2008 in Doha, *the Charter of Moderation* in Singapore in 2003 (Kamali, 2015), and the existence of the Nahdlatul Ulama (NU) and Muhammadiyah movements in Indonesia in the echo of moderate Islam until now (Saenong, 2021), and there are many examples that include emerging the norm of moderate Islam in their movements. The magnitude of the echo of moderate Islamic norms by looking at the examples above is certainly celebrated in order to oppose (even nullify) terrorist movements that are embedded in the name of *jihad* Islam that disrupt international security.

In accordance from the example mentioned above, the focus of this research was on Indonesia, which has a track record of echoing moderate Islamic norms that have long been echoed even before the emergence of the 9/11 tragedy. Indonesia trying to echo the norms was seen from the actions of its government and several interest groups such as NU and Muhammadiyah. From here, the researcher finally formulated the question: how far is the echo of moderate Islamic norms in Indonesia after the 9/11 tragedy?

Following the 9/11 tragedy, the continuation of the echo of moderate Islamic norms was also found a great result onto this country – although it is capable of echoing moderate Islamic norms, the emergence of conflict in Indonesia ultimately weighed on the way of moderate Islam being promoted. The main argument that emerges from this research is that Indonesia has finally managed to get out of the chaos of this burden by bringing up many roles of groups and the government in responding to the burden itself, so the researchers states that Indonesia has succeeded in filling every stage and system in echoing norms (explained in the next section), although in the realm of the international discourse, the echo of moderate Islamic norms has not been fully internalized.

2) METHODS & CONCEPTUAL FRAMEWORK

This research used a qualitative descriptive method in analyzing the extent of Indonesia's role in echoing moderate Islamic norms. This research seeks to understand and represent the actions of actors and their consequences on research results (Bakry, 2016). Books, journals, and other readings

were the source of data needed in formulating the researchers' main arguments, related concepts, and gaps in the problems studied.

In accordance with the main arguments and gaps in the problems studied, the researchers took the concept of the norm life cycle which was initiated by Finnemore & Sikkink (1998). From this conceptual framework, the researcher analyzed how far Indonesia's efforts have been in echoing norm of moderate Islam. Before answering this research question, it is necessary to look at the extent to which Finnemore & Sikkink categorizes norms. Within the framework of this concept, norms run with interrelated stages and systems. Norms flow gradually from the *norm emergence* stage (norms begin to be voiced by actors who have empathy for the emerging phenomena), *norm cascade* (a lot of actors begin to appear to voice the norm), and internalization (at this stage the norm has become global which indicates the condition of the norm which cannot be contradicted by other norms). In each of the stages, there are supporting systems according to the dominant actors, motives, and mechanisms involved. What should be noted in the discussion of the stages above is that there is a *tipping point* between the stages of *norm emergence* and the norm cascade. This means a sign that the norm is echoed by many norm entrepreneurs and is believed by actors, although not many.

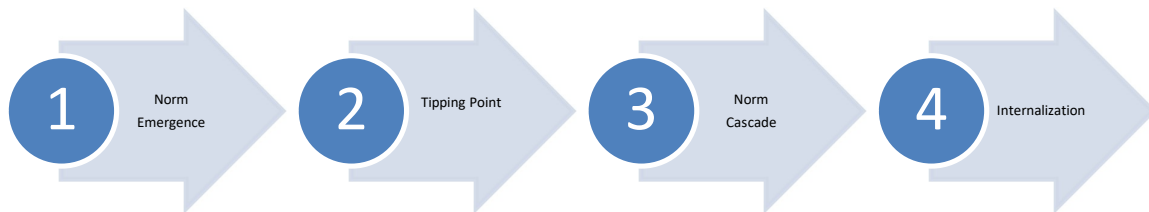


Figure 1. Stage of Norm Life Cycle

3) RESULTS

Wasathiyah: Establishing Norm of Moderate Islam

As the norm that tries to invite the international discourse to see Islam as the doctrine that is contrary to the terrorism movement, moderate Islam is certainly echoed by many international actors or institutions massively. The rationale drives the norm of moderate Islam cannot be separated from the Qur'an surah al-Baqarah verse 143 (Q.S. 2:143) regarding the *wasathiyah* idea which seeks to guide uphold human values, as well as being inclusive and tolerant. In addition, this attitude is able to moderate any party to achieve universal peace as its manifestation. Therefore, *wasathiyah* that was brought to the norm of moderate Islam rejected radical Islamic movements or other extremist movements that were not related to mankind. (Azra, 2000).

Ummata Wasatan or moderate citizens have been interpreted by many institutions or experts according to Q.S. 2:143 and some following sources. For example, PERGAS (Association of Religious Teachers and Islamic Experts in Singapore) in its first convention stated that the *ummatan wasatan* as a people who are not subjective or do not rely on rationality in moderating something but make considerations based on the Qur'an and Sunnah which of course proposes a moderation in it. Besides (PERGAS, 2004), Quraish Shihab (1996) and Kamali (2015) who proposed the *wasathiyah* claimed that the *ummatan wasathan* is a moderate citizen that can be seen by all parties from all corners (both from within Islam and outside Islam) given its moderate position. With this position, the manifestation that emerges is wasathiyah as an attitude in favor of persistent justice, which is most central in his view, with a firm aversion to extremism. Azyumardi Azra (2000) has a similar view that *ummatan wasathan* tries to invite all individuals to be tolerant and inclusive as well as prioritize humanity in all its decisions. From the several affirmations on the term *ummatan wasatan*, it is clear that the outcome of the emergence of this concept invites mankind – not only Muslims –

to take a firm stand on justice and humanity and promote tolerance in differing views that arise in this contemporary era and certainly does not support extremism or terrorism that is destroying the integrity of human being as the social discourse.

Moving on to the 9/11 tragedy which is often attached to the action of radical Islamic movements, state actors or international institutions which claimed closely to Islam around the world, finally echo the norms of moderate Islam to ward off the consequences of the 9/11 tragedy (Pratama, 2016). It is undeniable that the chaos of conflict faced by Muslims has increased after the 9/11 tragedy. Conflicts then sprang up in several countries such as Iraq and Afghanistan and added to the ongoing suffering for the Palestinian people, and there were many more conflicts occurred in parts of the world after the tragedy (Raja Nazrin Shah, 2012). As a consequence, the norms of moderate Islam were finally echoed through many actors such as PERGAS which formed *the Moderation Charter* in 2003, the establishment of *al-Qaradawi's Center for Islamic Moderation and Renewal* in 2008 in Doha by the *Qatar Foundation*, The Emergence of the National Moral Movement (Gernalnas) which was promoted by NU and Muhammadiyah as well as several other important figures in 2002 (Purwono, 2017), and many more conventions or institutions that were formed in the mission of echoing moderate Islamic norms after 9/11.

The emergence of moderate Islamic norms indicates that there is empathy, altruistic attitude, and ideational commitment, so that stages such as the presence of conventions and other institutions that have moderate Islamic values finally emerge. This has been confirmed by Finnemore & Sikkink that the norm entrepreneur will be present to contest himself by bringing alternative norms to be institutionalized into the international discourse. The contestation appears is trying to shift the previous norm which is no longer contextual (Finnemore & Sikkink, 1998). In this case, the norm of moderate Islam exists to promote human values and dispels radical Islam that attaches to extremism. One can be appreciated from the emergence of the norms is the journey has emerged into *tipping points* or conditions where the emergence of the norms has begun, carried out, recognized, and implemented widely through instruments such as the establishment of conventions or other forms of legitimacy formed by related actors such as *the Moderation Charter* in Singapore in 2003, *United Nations Alliance of Civilizations* in 2005, and many more. Apart from that, Indonesia is able to fill the stages and systems presented in the *norm life cycle* concept (will be explained in the discussion section).

The norm of moderate Islam is finally still echoed to this day to demonstrate what Islam is. However, in its journey since the 9/11, there was a dynamic that occurs in the echo of this norm. The reverberation dynamics are caused by many factors, but it is based on the background of the events experienced by each actor. For example, in Indonesia, it is found that there are still many turbulent extremist movements from organizations that are indicated by radical Islam. This dynamic is one of the obstacles that certainly follows the echo of Islamic norms to the international community.

The Echoing of Moderate Islam in Indonesia

The Echoing Moderate Islam in President's Leadership

The echo of moderate Islamic norms in Indonesia itself began in the reign of the 4th President Abdurrahman Wahid. President Abdurrahman Wahid, who has a background as an Islamic scholar, tried to project moderate Islamic norm in every decision, starting with the election of Quraish Shihab as Minister of Religion. Quraish Shihab is a character who always keeps moderate Islamic teachings through the interpretations he conveys through da'wah and the work of al-Mishbah interpretation. In this work, Quraish Shihab put forward a lot about the concept of wasathiyah, one of which is the interpretation of Surah Al-Baqarah: 142-143 about the position of Muslims as *ummatah wasathan* or moderate and roled-model people. (Shihab M. Q., 2000).

Together with Quraish Shihab, President Abdurrahman Wahid echoed the norms of moderate Islam starting with the projection of his domestic policy by prioritizing plurality and democracy and tolerance in accordance with *wasathiyah* principles. *Wasathiyah* principle according to Shihab (2000)

included the pillars of justice by prioritizing equality in rights. Fairness is not only measured by quantity, but rather by granting rights according to their portion. The second pillar is the pillar of balance which is the key to the pillar of justice. With balance, justice can certainly be achieved. Lastly, the pillar of tolerance is the acceptance of differences in order to achieve the goals of peace, benefit, and progress.

The projection of moderate Islam during President Abdurrahman Wahid's domestic policy included the revocation of Presidential Instruction No. 14 of 1967 concerning the prohibition of all forms of activity for Chinese descent and replacing it with Presidential Decree No. 6 of 2000 concerning the restoration of the rights of citizens of Chinese descent in terms of beliefs, traditions, and culture. Unfortunately, moderate Islam is not reflected in its foreign policy on his short reign. President Abdurrahman Wahid's foreign policy is more to gather international opinion on plurality before formulating his foreign policy.

The discourse on the norm of moderate Islam after the end of President Abdurrahman Wahid's leadership period continued to be developed during the leadership of President Megawati. This is supported by Umar's statement (2016) which explains that during the leadership of President Megawati through the Minister of Foreign Affairs Hassan Wirajuda, The President projected norm of moderate Islam through public diplomacy by participating in the *Interfaith dialogue* in the international arena. The *Interfaith dialogue* was motivated by 9/11 which dramatically changed the international world's view of Islam not only in the context of belief but in the context of countries that both have a majority Muslim population and countries that adhere to Darul Islam proposed by Kamsi (2012), namely the state which all systems that apply in the country are based on Islam. During his three years of leadership, there were various terrorist incidents that threatened the survival of the Indonesian people, such as Bom Bali I & II. Therefore, President Megawati took a committed and cooperative stance to support *war on terror*. This is a representative form of rejection of radical Islamic agenda that undermines the international's view of Islam as a whole. This form of resistance can be seen with UU No. 15 of 2003 concerning the eradication of criminal acts of terrorism which stated that terrorism is a transnational crime, is organized, and has a wide network that threatens national and international peace and security. (BPK RI, 2003). This enactment was later refined by UU No. 5 of 2018 with the same subject.

During the leadership of President Susilo Bambang Yudhoyono (SBY), norm of moderate Islam in Indonesia has reached the *tipping point* by starting to adopt moderate Islamic norms in the life of the nation and state in various sectors. The moderate Islamic discourse was reaffirmed in a press statement by the Minister of Foreign Affairs Hassan Wirajuda that is trying to maintain its image as a country that promotes moderate Islam. (Kementerian Luar Negeri Republik Indonesia, 2006). The echo of the norm is supported by President SBY's foreign policy with *Million Friends and Zero Enemies* as a manifestation of "free and active" policy, meaning that through moderate Islam, Indonesia builds neutrality in every international interaction and tried to build a positive image.

In line with the previous government, the efforts to promote moderate Islamic norms are still being carried out by initiating *inter-faith dialogue* at the bilateral, regional, multilateral stage, with the involvement of norm entrepreneurs such as religious leaders, academics, and the media in responding to international issues such as terrorism issues, peace, to strengthening tolerance (Kementerian Luar Negeri RI, 2013). Indonesia is also actively involved in the Organization of International Cooperation (OIC) by initiating a role at the global stage and trying to be a major contributor to world security and peace, global economic development and prosperity, and building democracy and respect for human rights. (Kementerian Luar Negeri Republik Indonesia, 2014).

With Indonesia's involvement in the OIC with members consisting of darul halbi and darul Islam, it showed that Indonesia directly pursued moderate Islam view in addressing international issues seeing that OIC member countries, especially countries belonging to darul halbi tend to be passive in dynamics. international. Another moderate Islamic attitude shown by Indonesia was seen in the response of the sanctions imposed on Iran by the United Nations regarding nuclear

development. In the issue of UN Security Council Resolution No. 1803 regarding the imposition of sanctions on Iran, Indonesia chose to abstain in the election. The reflection of Indonesia's moderate Islamic attitude is once again shown by choosing to abstain, meaning that Indonesia always strives to maintain good relations with Iran as a fellow Muslim country even though they have different views.

The echo of moderate Islamic norm in the internal state looks very good where conflict resolution showed the manner that approved by Islam, such as in the resolution of the Free Aceh Movement (GAM) conflict by prioritizing peace efforts through diplomacy. Indonesia sent Hamid Awaluddin and Jusuf Kalla to resolve this conflict. The settlement of the conflict ended peacefully resulting in the Helsinki Accord in 2005.

After ten years of President SBY, the alignment of government and society in echoing moderate Islamic discourse is at a convinced role, especially in the eyes of the international discourse. In the first period of President Joko Widodo, Indonesia's behavior which responding to international dynamics were found in strengthening bilateral relations in Saudi Arabia and Iran which was carried out after one year of his leadership. This was clarified in the press statement of the ministry of foreign affairs in 2016 which stated that relations between Indonesia and the two countries were well established (Kementerian Luar Negeri RI, 2016). By strengthening bilateral relations between Saudi Arabia and Iran, a clear example of the application of moderate Islamic discourse has been shown considering that the two countries are follow Islam with different sects. The statement also emphasized that Indonesia's position would be the main mover in spreading Islam *rahmatan lil alamin*.

Even though the journey seemed elegant, it was undeniable that obstacles also arise along with it. Obstacles in the enforcement of moderate Islamic discourse began in 2017. In Indonesia's internal territory there were allegations of blasphemy committed by the Governor of DKI Jakarta Basuki Tjahaja Purnama (Ahok) which later sparked debates in the Islamic religion that eventually rose fanaticism groups of Islam. One of them is the Hizb ut-Tahrir (HTI), which sought to uphold the state doctrine based on the caliphate that attached to radical Islam. In response to this, Indonesia has revoked the legal status of these community organizations through the Decree of the Minister of Law and Human Rights No. AHU-30.AH.01.08 of 2017 as a continuation of Perppu No. 2 of 2017 concerning enforcement and sanctions against community organizations that are not in line with the Pancasila ideology (Kementerian Hukum dan Hak Asasi Manusia RI, 2017).

In the first period of President Joko Widodo, the echo of moderate Islamic norm was fluctuated on attitude and position in the international sphere based on press statements issued by the Ministry of Foreign Affairs every year. At the end of the first period of leadership, Indonesia initiated cooperation in Islamic education in the Southern Philippines, precisely in Davao City by prioritizing *rahmatan lil-alamin*. (Kementerian Luar Negeri RI, 2019). Indonesia also held a trilateral conference with Afghanistan and Pakistan which later produced the *Bogor Ulama Declaration of Peace* which put forward the resolution of conflicts between Muslims based on the Qur'an and Sunnah. The focus on this conference is resolving the armed conflict experienced by Afghanistan (Humas Sekretariat Kabinet Republik Indonesia, 2018). In the second period, President Joko Widodo stated that Indonesia for the next three years (2021-2024) has committed to promoting moderate Islam. This was conveyed in the press statement of the Ministry of Foreign Affairs (Kementerian Luar Negeri RI, 2021). However, the current implementation cannot be measured, seeing that the implementation is still ongoing.

The Echoing Moderate Islam in People's Organization

In echoing the norms, people's organizations certainly have a big role, especially in grounding discourse with the people considering that they have an intense role to interact in a smaller scope, such as the environment of residence and other public spaces. In Indonesia, several people's organizations that support the continuation of moderate Islam are Muhammadiyah and NU.

In its progress, Muhammadiyah is the oldest Islamic people's organization in Indonesia which was founded by K.H. Ahmad Dahlan in 1912 (Muhammadiyah, 2021). The Muhammadiyah organization put forward the principle of moderation in Islam starting with the formulation of the *Manhaj Tarjih* which guided to Islamic moderation in this organization by trying to juxtapose tradition and innovation as well as firmness of faith and tolerance based on the Qur'an, al-Hadith, and al-Tajdid (Ibrahim, 2021). In *Manhaj Tarjih*, Muhammadiyah emphasized its role by contributing to Islamic thought by responding to contemporary discourses such as social and religious, socio-cultural, economic, globalization and localization, science and technology, environment, issues of legal justice, economics, democratization, human rights, gender, and religious pluralism (Muhammadiyah, 2013). In line with Muhammadiyah, NU is a people's Islamic organization formed in 1926 that focuses on the education, social, economic, and political sectors. In echoing the norms of moderate Islam, Nahdlatul Ulama made political guidelines for NU citizens, including inviting citizens to participate in national life, upholding unity and integrity in realizing a just and prosperous society, developing the values of independence that are essential and democratic, and emphasizing later national consensus. carried out in accordance with *akhlakul karimah* which is the practice of the teachings of Islam *Ahlussunah wal Jamaah* (Nahdlatul Ulama, 1989).

The synergy that was later built between Muhammadiyah and Nahdlatul Ulama in effort to echo Islamic norms by preventing the spread of Wahhabi ideology who seek to eliminate the peaceful practice of Islam and promote the tolerant nature that has been built. The reaction can be seen in SKPP Muhammadiyah No. 149/Kep/1.0/B/2006 by showing impartiality to other parties and trying to improve the capabilities of the congregation through coaching activities such as the experience of Islamic life guidelines for Muhammadiyah residents (Pimpinan Pusat Muhammadiyah, 2006). The *Fatwa* of Majelis *Bahstul Masa'il* NU regarding the Khilafah Islamiyah also stated a similar behavior where Muslims in Indonesia are required to always be introspective in efforts to ground the discourse of radicalism by organizations with the principles of Wahhabi ideology.

After the 9/11 incident which changed the perspective of western countries towards Muslims, these two organizations mainstreamed Islamic moderation as an effort to prevent Islamic extremism. Until now, NU has been consistent in its efforts to achieve global peace by using strong religious values and traditions in order to avoid attacks by other parties' ideologies based on religious identity to secular ideas. This was stated directly by Gus Yahya on the 20th anniversary of the events of 9/11 as a form of attitude in dealing with extremism (Voice of Indonesia, 2021). Muhammadiyah also has a significant role in the realization of peace and tolerance between religious communities after the thoughts of extremism and radicalism that threaten the thoughts of Muslims in Indonesia.

The roles of these two community organizations are significantly able to internalize moderate Islamic norms at all levels of society by fighting the issue of Islamic radicalism and extremism by trying to build a peaceful Islamic image. Muhammadiyah and NU consistently continue to teach about pluralism and democracy as well as the protection of religious minority communities.

The Norm of Moderate Islam in Indonesia: How Far?

The norm of moderate Islam, according to the previous discussion, have a great influence as alternative norm that could be a solution in restoring the image of Islam after extremist norms post-9/11. The unavoidable prove into this norm because of a great effort and the influence of this norm into the international discourse by proposing it and contesting the extremist norms. In the international discourse, the norm of moderate Islam had finally been successfully echoed and researchers are advocating that these norms have reached a *tipping point*. The evidence that can be given is the raising of actors, conventions, and institutions which tackling post-9/11 discourse as a form of motivation that seeks to declare *washthiyyah* as a solution idea in hacking the international discourse's perception of how to describe Islam.

Indonesia, as one of the countries that plays a major role in promoting moderate Islamic norms, has succeeded in expressing the behavior in countering the norms of extremism, especially at the state level as well as the sub-state level in Indonesia. This is inseparable from the motivation of norm entrepreneurs from the presidency of Abdurrahman Wahid to Joko Widodo. Referring to Finnemore & Sikkink (1998), altruistic behavior, and empathy for moderate Islam, such as affirming attitudes to humanistic values and being fair, lead to the entrepreneurial norm consistently to continue echoing moderate Islamic norms. This can be seen from the amount of legitimacy that appears in each leadership of the Presidency in Indonesia. Not to forget also the role of people groups such as NU and Muhammadiyah which issued a lot of behavior in opposing extremism movements and launched a behavior of tolerance and peace, making these two-community able to strengthen the norms of moderate Islam in Indonesia. With a two-way role from both the grassroots and the bureaucracy, Indonesia can become a country with moderate Islamic norms that can be a role model for other Muslim-majority countries in countering the emergence of extremism movements in the international arena.

The condition of Indonesia, which emphasized as a *role model*, must lead the moderate Islamic norms to go further. As previously emphasized that the norms of moderate Islam in the international discourse have reached the *tipping point*, Indonesia must encourage more actors to ground these norms, and diversify their methods of persuasion to support these norms so it can be legitimized by many actors. The most important matter to warn is Indonesia's behavior in countering extremism that arises both inside and outside the country. Although there has been a lot of legitimacy issued by the government and the emergence of legitimacy issued by people groups, the extremism movement is still a big attention that must be hacked.

4) CONCLUSION

In looking at the efforts to echo the norms by this matter, Indonesia looked consistent in the discourse on moderate Islamic norms. This is evidenced by the legacy of policies left by the previous government which are always re-applied by the government that carried out the leadership relay. The role of people organizations, in this case Muhammadiyah and NU, consistent in echoing Islamic norms which seen from their efforts to ground moderate Islamic norm at various levels of society and seemed active in countering the issue of radicalism and extremism in Islam. One evaluation in promoting moderate Islamic norms for Indonesia is the fluctuations in echoing moderate Islamic norms shown in the era of President Joko Widodo's leadership.

In projection of moderate Islamic norms, the researchers saw that it certainly rose a positive reaction by the international discourse after 9/11 which displayed the image of Islam as a religion that emphasized humanity above all. It can be seen how the response of other countries, especially western countries, to look Indonesia which carried out various initiatives that show a moderate Islam norm such as initiating inter-religious dialogue, strengthening bilateral relations with Saudi Arabia and Iran, and initiating conferences between scholars.

In this study, the researcher realized that there are limitations in the discussion which can then be a reference for further researchers. For the echo in Indonesia, the researcher realizes that the role of political parties that use Islamic principles in echoing moderate Islamic norms.

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